



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

CHRIST'S EXAMPLE AND
PRECEPTS ABOUT BAPTISM

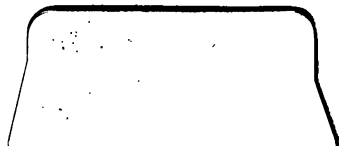
Contrasted with

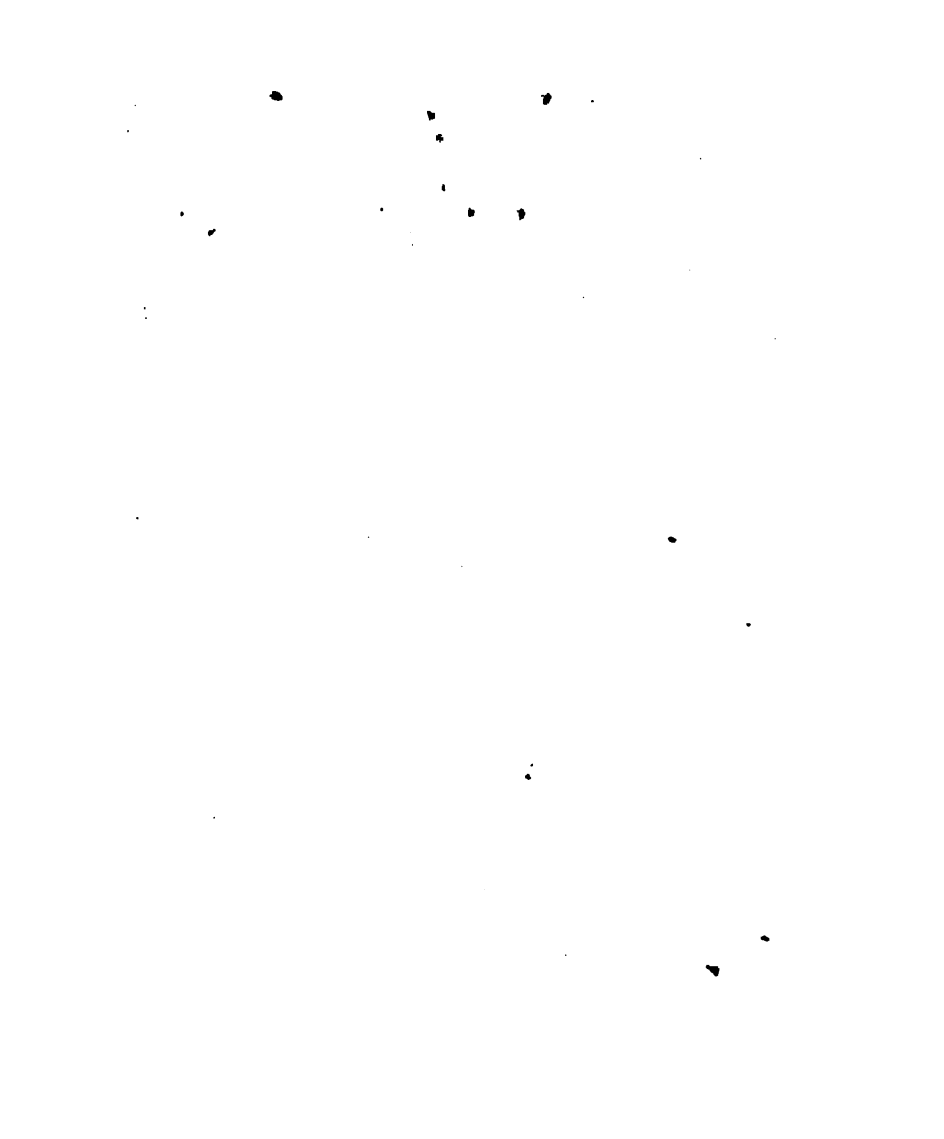
HIS DISCIPLES' CONFOUNDING
THEREOF,

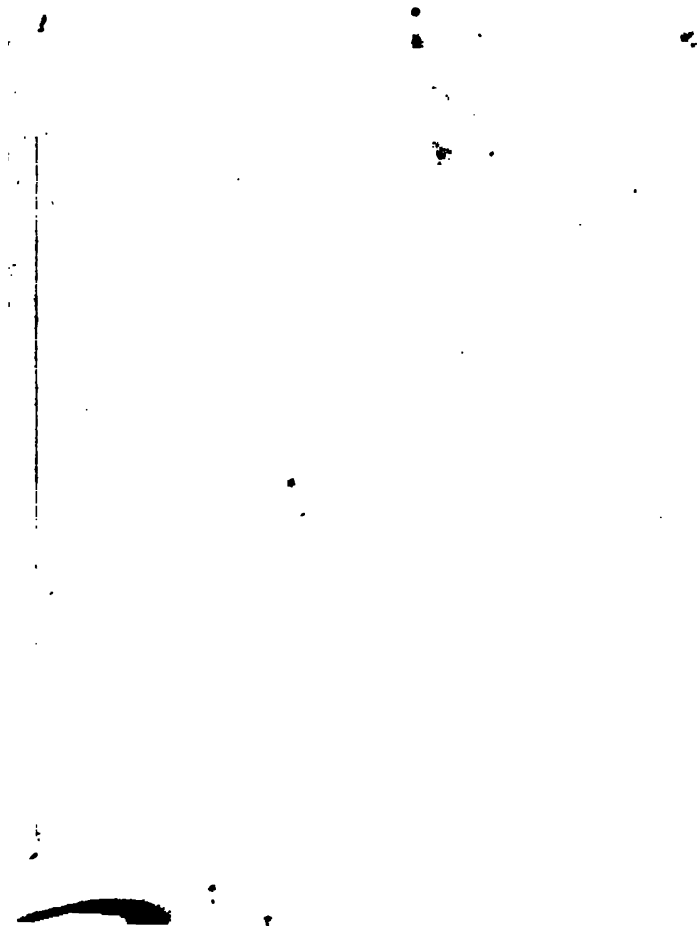
AND THE LORD'S REBUKES TO
THEM IN CONSEQUENCE.



600091584X







**CHRIST'S EXAMPLE AND PRECEPTS
ABOUT BAPTISM
CONTRASTED WITH
HIS DISCIPLES' CONFOUNDING THEREOF,
AND
THE LORD'S REBUKES TO THEM
IN CONSEQUENCE.**

**BY
JAMES JOHNSTONE,
THEOLOGIAN, ELECTRICIAN, AND ENGINEER.**

**EDINBURGH:
JAMES GEMMELL, GEORGE IV. BRIDGE.
1883.**

(All rights reserved.)

101. i. 705



CONTENTS.

	PAGE
Baptism in Old Testament Times, . . .	5
Hebrew words which signify to sprinkle, . . .	7
Do. do. to dip, . . .	12
Do. do. to wash, . . .	14
The writers of the Septuagint on the meaning of	
<i>Baptizo</i> ,	17
Christ's Practice concerning the meaning of the	
word <i>Baptizo</i> ,	19
Christ's Example regarding the Baptism of His	
Disciples,	23
Christ's Precepts concerning Baptism, . . .	24
How did Christ's Disciples act on and after the	
Day of Pentecost,	33
Did Prejudice blind the minds of the Disciples	
concerning Christ's words about the kind of	
<i>Baptism</i> to be Administered? . . .	39

	PAGE
The Lord's First Interposition of His power against	
Peter's Proclamation,	42
The Lord's Second do. do. .	51
The Lord's Third do. do. .	53
The Lord's Fourth do. do. .	58
Note about <i>Baptisai</i> ,	63
What was Paul's Practice regarding Baptism ? .	67
Peter's Recantation,	75
Paul's change regarding Baptism,	81
Explanation of Acts ii. 41,	85
Do. of 1 Cor. x. 2,	86
Question to reader,	90
Conclusion,	91
Index of Texts,	94

Most of the New Testament translations in these pages are taken from Bagster's Englishman's Greek New Testament.

CHRIST'S EXAMPLE AND PRECEPTS ABOUT BAPTISM

CONTRASTED WITH

HIS DISCIPLES' CONFOUNDING THEREOF,

AND

THE LORD'S REBUKES TO THEM IN CONSEQUENCE.

IN these pages the reader will find new matter dug out of the quarry of the Scriptures, throwing light on baptism which has not hitherto been brought to bear upon it.

In order that all the information obtainable on this subject may be laid before the reader, it is necessary, in the first place, to examine the Old Testament bearings of it.

When a Jewish priest was consecrated, it

was done by three processes, washings, sprinklings, and sacrifices.

When Aaron and his sons were consecrated, it was Moses who washed them with water (Exod. xxix. 4, Lev. viii. 8). But washings with water, for the removal of sins, were required by the law to be performed by the individual who had contracted the sin, whether he was a priest or one of the common people. Some of the commands for the washing away of sin by the sinner are given in Lev. xv. 5, 6, 7, 8, 10, 11, 16, 21, 22, and 27. In most of these verses the words of command are "shall wash his clothes and bathe himself in water." The 13th verse is, "When he that hath an issue is cleansed of his issue, then he shall number himself seven days for his cleansing, *and wash his clothes and bathe his flesh in running water*, and he shall be clean," show-

ing manifestly that purification was the object in view. It was on this subject of purification that "there arose a question between some of John's disciples and the Jews" (John iii. 25).

These Old Testament washings are never called baptisms by the writers of the Septuagint, but yet they are referred to as baptisms in the New Testament, it is therefore important to trace the meanings of each of the Hebrew and Greek words involved.

In the Hebrew there are two words which mean to sprinkle. *First*, זָרַק, *zahrak*. This word occurs thirty-three times in the Old Testament. Twenty-five times it is translated sprinkled in the received version, when blood is the article sprinkled. Twice when ashes are sprinkled. Twice when dust is sprinkled. *Twice when water and ashes are sprinkled.*

Once in Ezek. xxxvi. 25, "Clean water is to be sprinkled," when a prophesy there mentioned is yet to be fulfilled. Once as "scattered," when coals were thrown. Once "here and there," in reference to the human hair. Once cummin scattered.

Second, נָזַף, nahzah. This word occurs twenty - four times in the Old Testament. Fourteen times it is translated sprinkled in the received version, when blood is sprinkled. Three times when oil is sprinkled. Four times when water and ashes are sprinkled. Once when oil and blood are sprinkled. Once when blood and water are sprinkled. It occurs in Isaiah lii. 15, "So shall He sprinkle many nations." This is a prophesy. Before making a general remark concerning the use of the word "sprinkle" in the Old Testament, *I shall dispose of the two texts which are*

prophecies. *First*, Ezek. xxxvi. 24-26, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean, from your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you." This prophecy is to be fulfilled when the Lord restores the Jews to their own land. What is here meant by "Then will I sprinkle you with clean water," is made plain when we read it in connection with Ephesians v. 25-26, "Husbands love your own wives even as Christ also loved the assembly, and gave up *Himself* for it, that He might sanctify it.

having cleansed it, by the washing of water by the word." Here the water is declared to be the Word of God. It is the removal of the veil of unbelief from the eyes of the Jewish nation, through the grace of faith given to that people, to enable them to believe in salvation through Christ, which is meant by the sprinkling of them with clean water. "I will put my spirit within you," is an intimation that the Lord will baptise the Jews with the Holy Spirit at the time He takes away the veil of unbelief from their hearts. *Second*, Isaiah lii. 15, "So shall He sprinkle many nations, the kings shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they consider." Or, in plain language, the knowledge of the gospel will be revealed to them, the

nations will be sprinkled with the belief in the glad tidings of salvation through Christ. Having disposed of these two texts, in which *sprinkling* is referred to as accomplished through prophecy, of all the other instances of the two Hebrew words which signify *sprinkling*, there is not a single one of a case wherein water alone was used as the medium to be sprinkled. Blood was sprinkled, so was oil, and a mixture of blood and oil was sprinkled, also a mixture of blood and water, and a mixture of water and ashes was sprinkled, but there is no instance of water alone being sprinkled in the Old Testament times. Therefore there is no instance in the Old Testament of what might be called an act of baptism with water by the means of sprinkling.

THERE ARE TWO HEBREW WORDS WHICH
SIGNIFY TO DIP.

First, *טָבַל*, *tahval*, it occurs sixteen times.

The texts are:—

Genesis xxxvii. 31, and dipped the coat
in blood.

* Exodus xii. 22, and dip it (a bunch of
hyssop) in the blood.

* Leviticus iv. 6, and the priest shall dip
his finger.

* „ „ 17, do.

* „ ix. 9, and dipped his finger in
the blood.

* „ xiv. 6, and shall dip them in run-
ning water.

* „ „ 16, and the priest shall dip
his right finger in oil.

* „ „ 51, and dip them in the blood.

* Numbers xix. 18, and dip it in the water.

* Deuteronomy xxxiii. 24, and let him dip his foot in oil.

* Joshua iii. 15, were dipped in the brim of the water.

* Ruth ii. 14, and dip thy morsel in the vinegar.

* 1 Sam. xiv. 27, and dipped it in a honey-comb.

* 2 Kings v. 14, and dipped himself seven times.

* „ viii. 15, and dipped it in water.

* Job IX. 31, yet shalt thou plunge me in the ditch.

Second, the word מַחֲגַח *mahghatz*. This word occurs fourteen times in the Old Testament. Its true meaning is to smite, to wound, it is used once only so as to mean

to *dip*, namely, in (*) Psalm lxviii. 23, "That thy foot may be dipped in blood."

TO WASH.

In the Hebrew there are four words which, in the received version, are translated "*wash*," but one of them really means *to overflow*, so that there are only three Hebrew words we have to consider as meaning *to wash*.

First, דָּוַח, *dooagh*. 2 Chron. iv. 6, "Such things as they offered for the burnt offering they wash in them." Ezek. xl. 38, "By the posts of the gates, when they washed the burnt offering." This word *dooagh* occurs only four times. The other two instances of it are in Jer. li. 34, Isa. iv. 4, where it is rendered "*cast out*" and "*purged*."

Second, כָּהַס, *kahvas*. This word occurs *fifty-one times*. It is forty-five times used

in reference to the washing of clothes and articles of household furniture. It is four times used as "*fuller*," the trade-name of a washer of clothes, and twice it is used for figurative washing, Psalm li. 7, and Jer. ii. 22.

Third, רָחַץ, rahghatz. This word occurs seventy-two times. It is fifty-six times used to imply the washing of the hands or feet, or bathing of the human body. Six times it is used about the washing of the flesh of sacrifices, once it is used about washing the blood off a man's armour, and nine times it is used of figurative washings. It is this word which is used in 2 Kings v. 10 and 13, "And Elisha sent a messenger unto him (Naaman) saying, Go and wash in Jordan seven times. . . . (Verse 13) How much rather then when he saith to thee, Wash and be clean. (14) Then went

he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." As the prophet, in directing Naaman, used the Hebrew word *rahghatz*, to wash, and the Hebrew word, *tahval*, to dip, is employed to describe what Naaman did, it is manifest that the Hebrew word *tahval*, to dip, includes washing, or it would not have been written that Naaman "did according to the saying of the man of God." And let the reader note that these latter words are a correct translation of the Hebrew. Hence, through the inspiration of the Old Testament, we possess the evidence that the Hebrew word *tahval*, to dip, means washing along with dipping, and hence it is of importance to learn in what sense the writers of the Septuagint use the

Greek word *baptizo*. I have examined every word in the Septuagint text in which, in the Hebrew text, the word *rahghatz*, *to wash*, occurs, and have found that in no instance did the writers of the Septuagint use the word *baptizo* to translate the word *rahghatz*, *to wash*. If the reader will turn back to the word *tahval*, *to dip*, and the word *rahghatz*, also once translated *to dip*, he will find (page 12) that certain of the texts there given have an asterisk placed before them. These marked texts are all those in which the writers of the Septuagint make use of the word *baptizo*, and on examining these texts the reader will find that in every one of them the meaning is strictly that of *to dip*. The writers of the Septuagint never use the word *baptizo* in any other sense. Again there is only one text where the Hebrew text has the

word *tahval*, to *dip*, and the writers of the Septuagint don't use in it the word *baptizo*, namely, Genesis xxxvii. 31, "And dipped the coat in the blood." In this text the writers of the Septuagint use the word *εμολυναν*, *stained*. The reader has now before him an accurate view of the sense in which the writers of the Septuagint used the word *baptizo*, namely, that of *to dip*, and in no other sense whatever. Hence it is manifest that the writers of the Septuagint did not conform to the Old Testament practice of holding that *to dip* implied also *washing*. Hence arises the question, Which of these courses did the Lord Jesus Christ and His disciples follow? Did their speech and writings conform closely to the Hebrew practice of the Old Testament, or did they follow the course adopted by the *writers of the Septuagint*?

CHRIST'S PRACTICE CONCERNING THE MEAN-
ING OF THE WORD BAPTIZO.

Mark vii. 2-8, "And having seen some of His disciples eating bread with defiled hands, that is unwashed, they found fault; for the Pharisees and all the Jews, unless they wash the hands with the fist, eat not, holding the tradition of the elders, and, in coming from the market, unless they wash (baptizo) themselves, they eat not; and many other things there are which they received to hold, washings (*baptizmos*) of cups, and vessels, and brazen utensils, and couches. Then questioned Him the Pharisees and the Scribes, Why walk not thy disciples according to the tradition of the elders, but with unwashed (*αυπρωτοις*) hands eat bread? But He, answering, said to them, well prophesied Isaiah

concerning you, hypocrites, as it has been written, This people with the lips honour me, but their heart is far away from me. But in vain they worship me, teaching as teachings injunctions of men. For leaving the commandments of God ye hold the traditions of men, washings (*baptizmos*) of pots, and cups, and many other like things ye do." Here Christ manifestly uses the word *baptizo* in the Old Testament Hebrew sense of *to wash*. He does not follow the writers of the Septuagint, who confined *baptizo* exclusively to the sense of *to dip*.

That the Jews in general understood the Jewish ordinance of baptism to be a washing or cleansing process is manifest from Luke xi. 38, and Heb. x. 22, "We should approach with a true heart, in full assurance of faith, *the hearts having been sprinkled from a*

wicked conscience, and the body having been washed with pure water." That Paul is here writing about two baptisms we know, by the fact that that change of the human mind, which he calls "the heart sprinkled from a wicked conscience," is that change which Peter calls "baptism of the conscience" (1st Peter iii. 21). Hence it follows that Paul's words, "and the body having been washed with pure water," is a reference to, and a description of, the Jewish ordinance of water baptism. To some readers it may appear a matter of indifference whether the Jewish ordinance of baptism was, according to the writers of the Septuagint, a mere dipping in water, or, according to the Hebrew text, a process of cleansing the human body by washing in pure water. But the importance of the difference becomes manifest, when it is found that

the distinction enables us to understand with clearness these ever-to-be-remembered words of Christ, "A baptism I have to be baptised with, and how am I straitened until it be accomplished" (Luke xii. 50). If the writers of the Septuagint are correct in using the word baptism as signifying exclusively *a dipping*, then Christ's words mean "a dipping I have to be dipped with," which, on the face of it, is absurd; but how different the passage is understood when, after the Hebrew practice, it is rendered, "a cleansing I have to be cleansed with." Christ, who knew no sin, was made sin for us. The sacrifice of Himself, the miracle of His separating between His human soul and body, by His own divine power, saying, "Father, into thy hands I dismiss my spirit," was the cleansing whereby *He was cleansed*, the great atonement for us

From all the foregoing Scriptures, it is placed beyond contradiction that the Jewish ordinance of baptism was a cleansing process, a washing of the human body in pure water; and that this is the sense in which Christ and His disciples used the word *baptism*.

CHRIST'S EXAMPLE REGARDING THE BAPTISM OF HIS DISCIPLES.

Jesus baptised none of His disciples with water, as is proved by John iv. 1, 2, but Jesus baptised His disciples with the Holy Spirit on the evening of His resurrection, when the disciples, about one hundred and twenty of them (Acts i. 15), were assembled together for fear of the Jews. Jesus appeared in the midst of them, and "He breathed into them, and says to them, Receive the Holy Spirit. *Of whomsoever ye may remit the sins, they*

are remitted to them : of whomsoever ye may retain, they have been retained " (John xx. 22). By the foregoing texts we have a clear view of Christ's own practice as the founder of Christianity. We have nothing to do with His own baptism in water, which He submitted to as a Jew in fulfilling the law, and not as the founder of Christianity.

CHRIST'S PRECEPTS CONCERNING BAPTISM.*

First.—He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. (But this spake He of the spirit which they that believe on

* The order in which these precepts are here placed is that in which, I believe, they were uttered. In this *I may be mistaken*, but the order in which they are *placed makes no difference* in the meaning of them.

Him should receive: for the Holy Spirit was not yet given, because Jesus was not yet glorified.) (John vii. 38-39.)

Second.—And lo, I send the promise of my Father upon you; but remain ye in the city of Jerusalem till ye be clothed with power from on high (Luke xxiv. 49).

Third.—And being assembled with Him, He charged them not to depart from Jerusalem, but to wait the promise of the Father, which, said He, ye heard of me. For John indeed baptised with water, but ye shall be baptised with the Holy Spirit after not many days (Acts i. 4, 5).

Fourth.—Going, therefore, disciple all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things *whatsoever* I commanded you, and lo, I am

with you all the days until the completion of the age (Matt. xxviii. 20).

Fifth.—And He said to them, Having gone into all the world, proclaim the glad tidings to all the creation. He that believes and is baptised shall be saved, and he that disbelieves shall be condemned, and these signs shall follow those that believe; in my name they shall cast out demons, with new tongues they shall speak, they shall take up serpents, and if anything deadly they drink, it shall in no wise injure; upon the sick they shall lay hands, and they shall be well (Mark xvi. 15-18).

In the first of these precepts of Christ it is written, "The Holy Spirit was not yet given." What is here meant? It cannot mean that up to that time the Spirit of God had not *been communicated* to human beings, for

Isaiah wrote, "And now the Lord God and His spirit hath sent me" (xlvi. 16). Again it is written, "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter i. 21).

These texts prove that the Holy Spirit was given to men in Old Testament times. Hence John's words, "The Holy Spirit was not yet given," must refer, not to the ordinary operation of the Holy Spirit working internally in men's minds, whereby they are enabled to believe in Christ, but must refer to a peculiar form of giving the Holy Spirit to men, and in a way that had not been previously known in the world. Christ's words, "He that believeth on me, out of his belly shall flow rivers of living water," began to be fulfilled *on the day of Pentecost*, when "Parthians and

Medes and Elamites and the dwellers in Mesopotamia. . . . Cretes and Arabians, we do hear them speak in our tongues, the wonderful works of God" (Acts ii. 9-11). The speaking with tongues was the rivers of living water; each tongue was a river whereby to proclaim the gospel. And the tongues were not confined to the Apostles, "He that believeth and is baptised . . . shall speak with new tongues" (Mark xvi. 16-17). The case of Cornelius, his kinsmen, and friends (Acts x. 24-46, and other texts), prove that every human being in the Apostolic age, who truly believed in Christ, got a fulfilment in their own experience of Christ's promise that they would receive the gift of tongues, "That out of him that believeth would flow rivers of living water."

Of the five precepts of Christ concerning

baptism, it is self-evident that the first, second, and third distinctly refer to baptism of the Holy Spirit, and not to water baptism. The other two precepts must now be examined. Number five reads, "And He said to them, Having gone into all the world, proclaim the glad tidings to all the creation, he that believes and is baptised shall be saved . . . with new tongues they shall speak." Now, in uttering these words, Christ must have referred to baptism of the Holy Spirit, and not to baptism with water, by the following proof, "And Simon also himself believed, and having been baptised (with water) was steadfastly continuing with Philip, and beheld signs and works of great power being done" (Acts viii. 13). Afterwards, when Peter and John went down to Samaria, and were *baptising the true believers in Christ with*

the Holy Spirit, Simon offered them money that he might receive similar power, but Peter told him, "Thou hast neither part nor lot in this matter." Hence it is made evident that Simon did not receive baptism of the Holy Spirit, and that Simon's baptism with water did not save, and also that Christ's words, "He that believes and is baptised shall be saved," cannot refer to baptism with water, but must refer only to baptism of the Holy Spirit; and hence the foregoing texts teach that when Christ uttered these words, "He that believeth and is baptised shall be saved," He meant that when, through the inner and ordinary operation of the Holy Spirit, a man is brought to truly believe in Christ, that then in the Apostolic period the extraordinary operation of the Holy Spirit, *the gift of tongues*, was given to that man as

a seal that he was a true servant of Christ. It is this that Paul refers to in his epistle to the Ephesians, "For us to be to the praise of His glory, who have foretrusted in the Christ, in whom ye also, having heard the word of the truth, the glad tidings of your salvation, in whom, also having believed, ye were sealed with the Holy Spirit of promise" (i. 12-13). Of which the gift of tongues was the external evidence. Having shown by the foregoing Scriptures that when Christ uttered His fifth precept He spoke of baptism of the Holy Spirit, and not water baptism, I turn now to Christ's fourth precept, "Going therefore disciple all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit." In these words Christ makes no reference whatever to water; on the contrary, as the words stand in the Greek

language, they are "baptising them *into* the name of the Father," etc., and *not into water*. Some readers may think that in thus giving the proper meaning of *into* to the Greek word *εἰς*, I am stretching the matter too far, but if Christ had intended His words to mean "baptising *in* the name of the Father," He would have used the Greek word *ἐν*, which signifies *in*, but He did not do so, and hence man has no right to translate the passage so that it implies baptism *in* the name of the Father, when Christ said *into* the name of the Father, which is adverse to the supposition that Christ meant water baptism in the name of the Father instead of into the names of the three persons of the Godhead, which is really baptism of the Holy Spirit.

Seeing that Christ in His first, second, *third, and fifth* precepts about baptism clearly

spoke of baptism of the Holy Spirit, what right has any man to distort Christ's fourth precept into one about water baptism, when Christ does not mention water in it, but, on the contrary, plainly refers to the Holy Spirit?

HOW DID CHRIST'S DISCIPLES ACT ON AND AFTER THE DAY OF PENTECOST?

When readers of the Bible in the present day look at Christ's precepts to His disciples, they appear so explicit as to the extent of the commission given, that it is a matter of great astonishment that Christ's disciples misunderstood them. *First*, according to Matthew's narrative, they were to "disciple all the nations." To the mind of a Jew the foregoing might mean all the nations within the *Holy Land*, for in the apostles time the *Holy*

Land was inhabited by several nations; but Mark's narrative, "to go into all the world preaching the glad tidings to all the creation," is so very clear language, that it is impossible to misunderstand it; yet so great was the Jewish prejudice that the apostles did misunderstand these very explicit words of Christ, as is seen from the following passages of the Scriptures. In Acts x. we are told of Cornelius the gentile's prayer to God, and of the angel sent with an answer to him, also of Peter's vision at Joppa, of his visit to Cornelius, and of his thereby being convinced that God is not a respecter of persons, but in every nation "he that fears Him, and works righteousness, is acceptable to Him." And on Peter's declaring the glad tidings of salvation through Christ, *as Peter is yet speaking*, "the Holy Spirit fell *upon all those* hearing the word, and the be-

lievers of the circumcision were amazed, as many as came with Peter, that also, upon the Gentiles the gift of the Holy Spirit had been poured out; for they heard them speaking with tongues, and magnifying God." *Second*, when Peter went up to Jerusalem, the Jews, believing in Christ, called Peter to account for the above transaction at Cæsarea. Peter narrated the whole matter, and said, "As I began to speak the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptised with water; but ye shall be baptised with the Holy Spirit. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God." (Acts xi. 15-17.) This miraculous *interposition* of God having driven the Jews

from the prejudice that salvation by Christ was for them alone, some of them created a new difficulty, by insisting that if Gentiles were to be saved by Christ, it must be by their becoming Jews, and that they should be circumcised. This led to an assemblage at Jerusalem of Christianised Jews to discuss this question, and the result of their deliberations, through the influence of the Holy Spirit, was that Gentile converts were not to be circumcised (Acts xv. 28). Seeing that the perversity of Jewish prejudice was such, that the most clear statement of Christ, as to the extent of His work of salvation, was mistaken by the Jews, until a miracle was wrought to convince them of their error, and then their perversely insisting on Gentile Christians *being* circumcised, leads to the following question :—

Did prejudice blind the minds of the disciples concerning Christ's words about the kind of baptism to be administered? Before entering on this subject, it is necessary to observe that the Jewish law, as given in Lev. xv., required the sinner to wash or baptise himself in water, and sometimes in running water; but John performed these washings on the people, hence he was called "the baptiser." John's action was founded on Moses' action, in washing Aaron and his sons to consecrate them (Lev. viii. 6). John was raised up that Christ might be consecrated in a similar manner to Aaron as the Great High Priest. It was the propheties in connection with this subject which instigated the "Jews to send Priests and Levites from Jerusalem to ask John. Who art thou?" (John i. 19). "*Why baptisest thou then if thou be not that Christ,*

nor Elias, neither that prophet?" (25), "Next day John, seeing Jesus coming unto him, saith, Behold the Lamb of God." . . . "I knew him not, but that he should be made manifest to Israel, therefore am I come baptising with water" (29-31).

On the day of Pentecost nearly three thousand persons were baptised (Acts ii. 41). Were all these persons baptised by the eleven apostles' hands, or did a large proportion of them baptise themselves in water for the remission of sin, according to the law given in Lev. xv.? (see page 6.) The answer to this will appear during the following statements of the proceedings of the apostles. The question has been brought forward here, that the reader may keep the subject in view.

DID PREJUDICE BLIND THE MINDS OF THE
DISCIPLES CONCERNING CHRIST'S WORDS
ABOUT THE KIND OF BAPTISM TO BE AD-
MINISTERED ?

On the early part of the day of Pentecost, the disciples of Christ, to the number of about one hundred and twenty, were assembled together, and there was fulfilled in them Christ's prophecy and promise, "He that believeth on me, out of his belly shall flow rivers of living water" (John vii. 38, 39). Baptism of the Holy Spirit was given on the early part of that day to all who believed in Christ. The gift of tongues was given to them all. Then during the course of that day, after the glad tidings of salvation had been proclaimed to the multitude, they said, "Men and brethren what shall we do?" Did Peter say to them, "You may receive the

promise of the Father as freely as we have received it this day, and on the same terms as Christ promised it"? (John vii. 38, 39). No! that was not Peter's reply, he said, "Repent and be baptised, each of you, upon the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts ii. 37, 38). On the face of this proclamation of Peter's, it is self-evident that it introduces a doctrine which Christ had not delivered to His disciples. Christ's words are, "He that believeth on me, out of his belly shall flow rivers of living water, . . . this spake He of the Spirit which they that believe on Him should receive, for the Holy Spirit was not yet given" (John vii. 38, 39). The doctrine which He promulgated was that of faith in Him—"He that *believeth on me*,"—whereas Peter added to

this the doctrine of works, "Repent and be baptised [with water] each of you upon the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Seeing that there is such an extraordinary difference between Christ's doctrine of the offer of "the promise of the Father" through faith in Christ, and Peter's offer of it through works added to faith, was this proclamation of Peter's announced through inspiration of the Holy Spirit, or was it nothing more than a human invention originating through Jewish prejudice? The Word of God has left us in no manner of doubt as to the answer to this question. For, on four subsequent occasions, the Lord set Himself against this proclamation of Peter's in a most emphatic manner, as shall presently be pointed out. But first observe that John

the Baptist "preached the baptism of repentance for the remission of sins" (Mark i. 4), and that Peter's proclamation is a copy from John with the addition of the words, "upon the name of Jesus Christ."

Again, of the five precepts which Christ gave to His apostles, water baptism is not mentioned in any of them; there is no authority from Christ for water baptism, as has been already shown (page 33), and will be further proved.

THE LORD'S INTERPOSITION OF HIS POWER AGAINST PETER'S PROCLAMATION.

The *first* instance of it occurred in the city of Samaria, to which Philip had gone down and preached Christ, "And the people with one accord gave heed unto those things which *Philip spake*, hearing and seeing the miracles

which he did, and there was great joy in that city." And the people turned from believing in Simon the sorcerer, who had bewitched them. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women" * (Acts viii. 5-12).

Now the baptism above mentioned is afterwards, in verse sixteenth, declared to be "baptism into the name of the Lord Jesus." From the foregoing facts, it is manifest that Philip did not preach Christ's doctrine of baptism, namely, "He that believeth in Christ shall receive baptism of the Holy Spirit" (John vii. 38, 39). The text, on the contrary, makes known that Philip preached the doctrine of Peter, that he who was baptised with

* Children were not baptised in Samaria.

water upon the name of Jesus Christ would receive the gift of the Holy Spirit. The facts narrated in the passage further make known that Philip had got into a dilemma by preaching the said doctrine, for at his bidding the whole people, men and women, including Simon the sorcerer, submitted to water baptism in the name of Christ, on the proffered condition that they would receive the gift of the Holy Spirit, but not one of them did receive it. Luke writes, "And the apostles in Jerusalem having heard that Samaria had received the Word of God, they sent to them Peter and John, who, having come down, prayed for them, that they might receive the Holy Spirit, for upon no one of them was He yet fallen, but only they were baptised into the name of the Lord Jesus." *

* *The above is a literal translation of the passage.*

In this passage, Luke does not state that the apostles at Jerusalem had heard that Philip had got into a dilemma. But that the apostles were so informed may be gathered from the text, for, *First*, Luke does not write that the people of Samaria had become Christians, or any words to this effect, but only the cautious words, "that Samaria had received the Word of God." *Second*, Luke records that the first act of Peter and John, on going down to Samaria, was not that of meeting with the people and preaching the Gospel to them; but, on the contrary, Peter and John's first act was that of praying *for* the people, not *with* them, that they might receive the gift of the Holy Spirit. From these facts it appears that Luke stated the truth as to the reason why Peter and John were sent to Samaria, but from Jewish

prejudice and sympathy with Peter and John, he refrained from putting on record anything more about Philip's dilemma than the circumstances actually compelled him to state.

What is the main object on account of which the Lord gave us this passage of Holy writ? Manifestly to make known His displeasure with Peter's proclamation, and to prevent baptism of the Holy Spirit from being confounded with baptism with water. Peter and John's prayer for the people of Samaria was, "that they might receive the Holy Spirit." Was this prayer answered? The believers in Christ in Samaria did not receive baptism of the Holy Spirit on the conclusion of the prayer; on the contrary, the Lord inspired Peter and John to follow a mode of procedure which would single out *each individual* believer in Christ. The lay-

ing on of hands was practised in Old Testament times for the bringing down of blessings. It was thus Israel blessed Ephraim and Manasses (Gen. xlviii. 14). Thus Moses ordained Joshua (Num. xxvii. 18), and so common was the practice, that women brought little children to Christ that He might put his hands on them to receive a blessing. And Christ said regarding the laying on of hands, "Having gone into all the world, proclaim the glad tidings to all the creation. He that believes and is baptised shall be saved, . . . and these signs shall follow those that believe, . . . upon the sick they shall lay hands and they shall be well" (Mark. xvi. 15-18). The people of Samaria were not sick of body, but they were sick in soul, they had learned that they should have received the gift of the *Holy Spirit* and had not got Him. Hence Peter and

John were inspired to lay their hands on some of the people as truly believed in Christ, as they received baptism of the Holy Spirit. It is important to observe that this event in Samaria throws a flood of light on Christ's fourth precept, "Going therefore disciple the nations, baptising them," etc, etc. It is impossible that Christ meant *water baptism* by these words; for all the men and women in Samaria were baptised with water upon the name of the Lord Jesus, and yet not one of them was sealed into discipleship of the visible assembly of Christ's saints there. It is important to notice that there is no text in the Scriptures which states that water baptism is or was a sealing process; the people of Samaria were not sealed by it. The sealing of persons into Christ was done in a *different* way, namely, as Paul wrote to

Ephesians (i. 13), that after they believed in Christ, "they were sealed by the Holy Spirit of promise." Now, what was the Holy Spirit of promise? It was that which Christ told his disciples to wait for at Jerusalem till the day of Pentecost, and which He called "baptism of the Holy Spirit" (Acts. i. 4, 5), the external evidence of which was the gift of tongues. It was this (according to Christ's first precept) which constituted initiation into the membership of the visible assembly of His saints, and not water baptism. The gift of tongues to each member of Christ's assembly of saints was the mark or sign, during the apostolic age, of the boundary-line between the world and Christ's assembly of saints. This is further made known by Paul's writing, "Tongues are for a sign not to them that believe, but to the unbelievers" (1 Cor. xiv. 22).

The foregoing brings out still more forcibly that which the reader's attention has already been directed to,—that neither the fourth, nor any of Christ's precepts about baptism, refer to water baptism, but that all of them refer only to baptism of the Holy Spirit, and that Peter's proclamation about water baptism in the name of the Lord Jesus was entirely a human error.

Did this striking interposition of the Lord in Samaria open the eyes of the disciples to see that Peter's proclamation was erroneous, and that baptism by water had not been appointed by the Lord for New Testament times? No! their Jewish prejudices were so strong, that the Lord had to interpose again and again in this matter.

SECOND INTERPOSITION OF THE LORD.

In this same chapter of the Acts is recorded the inspiration of Philip to go and join the Ethiopian Eunuch and to explain to him a portion of the prophet Isaiah, and thereby make the Eunuch acquainted with salvation through Christ: "And as they were going along the way, they came upon a certain water, and the Eunuch said, Behold water; what hinders me to be baptised? And Philip said, If thou believest from the whole heart it is lawful" (Acts. viii. 37). Observe Philip's mission was by authority of the Holy Spirit, but the suggestion about water baptism came from the Eunuch, who knew something about Judaism but nothing about Christianity. On making the suggestion for water baptism, the *Eunuch* barred the way against his receiving

baptism of the Holy Spirit. If Philip had not been so full of Jewish prejudice for water baptism he would have been taught, by the lesson he got in Samaria, that it was now his duty to have instructed the Eunuch about baptism of the Holy Spirit, and the gift of tongues which, according to Christ's authority (John vii. 38, 39), every true believer had a right to expect. It is written, "Philip said, If thou believest with all thine heart thou mayest [be baptised], and he [the Eunuch], said I believe that Jesus Christ is the Son of God" (37). If on hearing this Philip had placed his hands on the Eunuch, and said, "I baptise thee into the name of the Father, and of the Son and of the Holy Spirit," and if the Eunuch was a true believer in Christ, he would have received at once the gift of tongues as a seal (*Eph i. 13*) that he was a true believer. But

Philip did not follow this course, he proceeded to baptise the Eunuch with water, and what happened? "And when they were come up out of the water the Spirit of the Lord caught away Philip that the Eunuch saw him no more." This act of the Lord was manifestly done to prevent Philip from here attempting to confound water baptism with baptism of the Holy Spirit; for Philip was carried away before he learned as to whether the Eunuch did or did not receive baptism of the Holy Spirit.

THIRD INTERPOSITION OF THE LORD.

In the tenth chapter of the Acts is the narrative of Cornelius' deeds of charity and prayers to God, also of the Lord's sending an angel to him with the message, to send men o Joppa for Simon Peter. In the same chapter is the narrative of the vision which

the Lord brought before Peter, whereby his mind was prepared so that he, according to the Lord's instructions, violated the Jewish law, against keeping company with men of other nations, and thereby the door was opened for Peter to proclaim the glad tidings of salvation to Cornelius, and while Peter was so doing, "Cornelius, his kinsmen and near friends," were baptized with the Holy Spirit, and spake with tongues, and magnified God." Every reader of the Bible, from the Apostolic times to the present, sees that this miraculous interposition of the Lord was done on purpose to remove the prejudice of the Jews, which prevented them seeing that Christ's salvation was to be declared to all the world, as stated by Christ. But how many millions of readers have perused this *passage of* the Scriptures, without seeing that

the Lord had a double purpose in making Peter the preacher on this occasion! Here Peter is brought face to face with the Lord's fulfilment of His own promise, "He that believeth in me, . . . out of his belly shall flow rivers of living water, this spake he of the Spirit which they that believe in Him should receive, for the Holy Spirit was not yet given" (John vii. 38, 39). The Lord thrust the fulfilment of this promise before Peter's eyes, in the case of "Cornelius, his kinsmen, and near friends." Yet Peter did not realise that it was a rebuke to him concerning his proclamation, that water baptism required to precede, and be a condition on account of which baptism of the Holy Spirit would be granted. So unconscious was Peter of the rebuke being a double one. He was so *astonished at salvation being for the Gentiles,*

that he did not realise that their having received the gift of tongues was the Lord's manifestation that they were already members of His visible assembly of saints, by their belief on Him having been sealed as He had promised. Peter's astonishment at the first half of the rebuke shut his eyes against seeing the second half of it, so that in his Jewish zeal, he cried out, "Can any one forbid water that these should not be baptised, who the Holy Spirit received as also we?" Observe, first, Peter's words, "Who the Holy Spirit received as also we." The reception of these Gentiles by the Holy Spirit was only one half of the work done, the other half was the most important, namely, that the Holy Spirit had baptised these Gentiles into being members of the visible assembly of Christ's *saints*. What purpose could Jewish water

baptism of repentance administered in the name of Christ, serve for men whom the Lord had admitted to be members of His elect body, sealed by the gift of tongues? None whatever! And the fact of Peter's addressing this remark to his fellow-men, instead of praying to the Lord for directions, as he and John did in their dilemma in Samaria, is a strong proof that Peter was blinded by Jewish prejudice. But this act of Peter's did not pass unrebuked. The Holy Spirit brought to his recollection, as he afterwards confessed, "And I remembered the word of the Lord, how he said, John indeed baptised with water, but ye shall be baptised with the Holy Spirit," (Acts xi. 15, 16). Words, the plain and obvious meaning of which is, that baptism with the Holy Spirit was to *supersede and do away with water baptism.*

FOURTH INTERPOSITION OF THE LORD.

This occurred at the conversion of Saul; on which occasion the Lord wonderfully controlled the events so that His precept of baptism of the Holy Spirit, following on belief in Him, was complied with, instead of Peter's proclamation about water baptism. In the book of Acts there are two accounts of the interview between Saul and Ananias. The first of these is in chapter ninth, where Luke, the writer of the book, is narrating the event in the order of history. His description of it naturally contains all the points of the events which bear more directly on Christianity. The second account is in the twenty-second chapter, where Paul is defending himself in presence of a mob of Jews, who had *charged him* with being a destroyer of the

Jewish law and customs; hence, in this narrative of the interview, Paul brings into prominence all the points of the events which bear on, and are in favour of, Jewish customs and law, to show that he was not a destroyer of these. As the "received version" of the Scriptures of 1611, and the "new version" of 1881, do not do justice to one important part of what Ananias said to Saul, I give a literal translation of the main parts of both narratives.

Chapter ix. 3. But in journeying it came to pass, he (Saul) drew near to Damascus, and suddenly a light shown round about him from the heaven; (4) And having fallen on the earth, he heard a voice saying to him, Saul, Saul, why dost thou persecute me? (5) And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

It is hard for thee to kick against the goads. (6) Trembling and astonished, he said, Lord, What desirest thou me to do? And the Lord said to him, Rise up and enter into the city, and it shall be told thee what it behoves thee to do. (7) . . . (8) And Saul rose up from the earth, and, having opened his eyes, he saw no one, but, leading him by the hand, they brought him to Damascus. (9) And three days he saw not, and did not eat or drink. (10) And there was a certain disciple in Damascus, named Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold here am I, Lord. (11) And the Lord said to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one called Saul of Tarsus; for lo, he prays. (12) And he saw in a vision *a man called Ananias* coming, and putting his

hand on him, so that he should receive sight.

(13) And Ananias answered, Lord, I have heard from many concerning this man, how many evils he did to thy saints in Jerusalem.

(14) And here he has authority from the chief priests to bind all who call on thy name. (15)

And the Lord said to him, Go, for to me a vessel of election is this man, to bear my name before Gentiles, and kings, and the sons of Israel; (16) For I will show to him how much it behoves him for my name to suffer. (17) And Ananias went away and

entered into the house; and, having laid upon him his hands, he said, Brother Saul, the Lord has sent me, Jesus, who appeared to thee in the way in which thou camest, that thou mightest receive sight and be filled with the Holy Spirit. (18) And immediately fell

from his eyes, as it were, scales, and he re-

ceived sight instantly, and, having risen up, was baptised.

Chapter xxii. 10, And the Lord said unto me, arise and go into Damascus, and there it shall be told thee concerning all things which it has been appointed thee to do. (11) And as I did not see from the glory of that light, being led by the hand by those with me, I came to Damascus. (12) And one Ananias, a devout man according to the law, borne witness to by all the Jews dwelling there, (13) came to me, and standing by, said to me, Brother Saul, look up. And I, in the same hour, looked upon him. And he said— (14) The God of our fathers appointed thee to know His will, and to see the Just One, and to hear a voice out of His mouth; (15) For thou shalt be a witness for Him to all *mēn* of what thou hast seen and heard. (16)

And now, why delayest thou? Arise, calling on the name of the Lord, baptise thyself,* and wash away thy sins.

These two narratives must now be examined. *First*,—Paul, to conciliate the Jewish mob, made known that Ananias was “a devout man according to the law,” which means, that he was one of those Christianised Jews who believed that circumcision and Jewish baptism of washing with water should still be practised. *Second*,—Saul in a vision saw Ananias coming and laying his hand on him that he might receive his sight.

* The Greek word here is βαπτισαι in the received Greek text. And in the revised Greek text, issued by the revisers of 1881 of the N. T., they have not changed the word βαπτισαι; about which there can be no doubt that it means *baptise thyself*, as it is the second person singular, aorist first, imperative mood, middle voice.

Annias did not see this vision, but in another vision he was told what Saul had seen; hence we know that Ananias's commission extended only to that of laying his hands on Saul that he might receive sight, but when Ananias did lay his hands on Saul that he might receive sight, he added the words, "And be filled with the Holy Spirit." Every true believer in the Scriptures will believe that Ananias was inspired to utter these words, and the inspiration must have been given at the moment they were uttered, as he had got no previous warning that he was to use them. But mark the effect of them; the laying on of hands and the command, "be filled with the Holy Spirit" was similar to the form of baptism of the Holy Spirit which the Lord inspired Peter and John to use in *Samaria*. Hence we know that Saul was

baptised with the Holy Spirit immediately after he believed in Christ through Ananias' statement that Christ had sent him. If Ananias had received previous notice that he was to baptise Saul with the Holy Spirit, no doubt his strong love of Judaism would have led him to have insisted on Saul being baptised with water first, but the course of the events which the Lord arranged overruled this, so that Ananias was compelled to baptise Saul with the Holy Spirit the moment he believed in Christ, and thus it was done according to Christ's precept, and not according to Peter's proclamation that water baptism should precede baptism of the Holy Spirit.

Third,—In Paul's narrative he omits altogether the laying on of Ananias's hands and the command to be filled with the Holy Spirit: the latter was a religious right intro-

duced into the world by Christ, and if Paul had referred to it, he would have enraged the Jewish mob he was trying to pacify.

Fourth,—It was no part of Luke's business to hand down to posterity a description of Jewish baptism of washing in water; hence, in verse eighteen, he only writes, "and having risen up was baptised." But circumstances were very different with Paul, he had the Jewish mob to pacify, and nothing suited his purpose better than a full statement of Ananias's Judaising words, "Calling on the name of the Lord, baptise thyself, and wash away thy sins." Ananias was not previously instructed to utter these words to Saul. Were they an instantaneous inspiration from the Lord, or did they only come out of Ananias's mouth in fulfilment of the law in Leviticus *xv.* (see page 6)? The latter must be the

case, for if it were a new inspiration from the Lord to Ananias, the Scriptures would teach us that a man could get quit of his sins if he called on the name of the Lord, and washed himself with water, which would be baptismal regeneration with a vengeance. Hence, this act of water baptism by Saul is no example for Christians to follow, who know that all Saul's sins were washed away by the atoning sacrifice of Christ at the time Saul truly believed in Christ, and was baptised with the Holy Spirit, and therefore he did not require water baptism to wash away his sins according to the law of Moses.

WHAT WAS PAUL'S PRACTICE REGARDING BAPTISM ?

In the first place, it must be observed that *Paul was not free from Judaising; it is re-*

corded in Acts xvi. that Timothy's mother was a Jewess who believed in Christ, but his father was a Greek. Timothy was a disciple of Christ, whom Paul wished to go forth with him, "and having taken, he circumcised him on account of the Jews who were in those places." This act was manifestly a Judaising one, done by Paul out of policy with respect to the Jews among whom he was going to preach the Gospel. This was near the beginning of Paul's ministry; turn now to his last visit to Jerusalem. It is written, (Acts. xxi. 20) "Thou seest, brother, how many myriads there are of Jews who have believed and are all zealous ones of the law, and they were informed concerning thee, that thou teachest all the Jews among the *Gentiles* apostacy from Moses, telling them *not to circumcise the children, nor in the*

customs to walk. What then is it? Certainly a multitude must come together: for they will hear that thou hast come. This therefore do thou what we say to thee: There are with us four men having a vow on themselves, these having taken be purified with them, and be at expenses for them, that they may shave the head; and all may know that of which they have been informed about thee is nothing, but thou thyself also walkest orderly keeping the law. . . . Then Paul, having taken the men, on the next day having been purified with them entered into the temple, declaring the fulfilment of the days of the purification, until for each one of them was offered the offering." This was a glaring act of Judaism on the part of Paul for fear of, or in sympathy with, the Jews, who still *maintained* the law of Moses although they

had become believers in Christ. From this Judaising state of Paul's mind, it is no wonder that he yielded to and performed acts of Jewish water baptism, as recorded, Acts xix. Paul found certain disciples in Ephesus to whom he said, "Did ye receive the Holy Spirit since ye believed? And they said to him, We did not even hear if there be a Holy Spirit. And he said to them, To what then were ye baptised? And they said, To the baptism of John. And Paul said, John indeed baptised with a baptism of repentance to the people, saying, that on Him coming after they should believe, that is, on Jesus Christ And having heard, they were baptised to the name of the Lord Jesus, and Paul having laid hands on them, the Holy Spirit came on them, and they were speaking with tongues *and prophesying.*" Here observe that Paul's

first question was in accordance with the promise of Christ, "He that believeth on me, out of his belly shall flow rivers of living water, . . . this spake He of the Spirit which they that believe in Him should receive, for the Holy Spirit was not yet given" (John vii. 38, 39). Paul asked the disciples in Ephesus, "Did ye receive the Holy Spirit since ye believed? They replied that they had not heard of there being a Holy Spirit. Paul then asked, To what then were ye baptised? And they said, To the baptism of John." Paul's questions, thus far, are strictly in accordance with the language and promises of Christ, but from this point there is a deviation which must be referred to, "And Paul said, John indeed baptised with a baptism of repentance to the people, saying that on Him *coming after* they should believe, that is, on

Jesus Christ, and having heard, they were baptised to the name of the Lord Jesus." Now, *first*, John the Baptist did teach the people that they were to believe in Christ; but John did not teach the people that they were to be baptised with water by Christ. John taught the very opposite; he said, "I indeed baptise you with water, but He coming after me will baptise you with the Holy Spirit" (Matt. iii. 11). *Second*, Christ baptised none of His disciples with water, and never gave any instructions that they were to be baptised with water. *Third*, Christ gave no instructions for any of His disciples to be baptised *in His name only*; His instructions are, that His disciples were to be baptised into the names of the three persons of the Godhead, which is baptism of the Holy Spirit: *therefore it is manifest that Paul, by the act of*

permitting or directing (for it is not written that he performed the act) these disciples to be baptised with water, he was Judaising, he was acting according to Peter's proclamation, with this difference, that he did not make baptism of the Holy Spirit *a gift*, following in consequence of water baptism having been undergone. Hence, Paul's work was not so objectionable to the Lord as Peter's was on the day of Pentecost.

Seeing that Christ said, "He that believeth on me shall receive the Holy Spirit" (John vii. 38, 39), and seeing that Christ said that His baptism was baptism of the Holy Spirit. (Acts i. 5), and seeing that the only statement by Christ, as to how baptism was to be administered, is in these words, "baptising them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxviii.,

19), which is baptism of the Holy Spirit, and seeing that Paul followed Peter in baptising persons with water in the name of the Lord Jesus, instead of in the names of the three persons of the Godhead, some reader may ask the question. May it not be possible that Paul was inspired to baptise with water in the name of the Lord Jesus only? To this question Paul gives the answer, "Christ sent me not to baptise, but to announce the glad tidings" (1st Cor. i. 17). Having thus Paul's own declaration that he was not inspired to perform acts of water baptism in the name of the Lord Jesus, it is manifest these acts were only instances of Judaising which ought not to be followed by Christians.

PETER'S RECANTATION.

Before detailing Peter's recantation, I shall repeat, with some observations, Peter's doings and experiences about baptism. Christ promised that they who believed in Him would receive the promise of the Father, that gift of the Holy Spirit which was accompanied with the gift of tongues and the power of working miracles, that they who received these gifts might have the power of operating on the minds of unbelievers (1st Cor. xiv. 22), and thus rapidly and effectually spread abroad information about salvation through Christ during the Apostolic age. On the day of Pentecost the Lord fulfilled this promise to all who, before the third hour of that day (Acts ii. 15), believed in Christ, but Peter, *with the knowledge and concurrence of the*

other apostles, stultified this glorious work, by proclaiming, "Repent and be baptised (with water) each of you upon the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit" (Acts ii. 38). This Judaism of bringing in works (baptism with water), as a condition instead of faith alone in Christ, was resented by the Lord in Samaria; the whole adult people of the city were baptised with water in the name of the Lord Jesus, and, in consequence, the Lord withheld the promised gift of the Holy Spirit from every one of them until Peter and John, the ingrafters of Jewish water baptism on Christianity, were brought face to face with the dilemma the Lord had brought upon them. After prayer, the Lord showed them a way of deliverance out of the *dilemma*, but subsequent events prove that

Peter's eyes were not opened to see that his Judaizing corruption of Christianity by means of water baptism was wrong, for the Lord had to make another effort to open Peter's eyes. This was done at Cæsarea. Through a vision, the Lord brought Peter to Cæsarea, to proclaim the glad tidings of salvation to Gentiles. The Scriptures tell us of the great struggle which took place in Peter's mind before his prejudice was overcome, about keeping company with Gentiles. The Scriptures also show that the Lord did not on this occasion trust Peter with the administration of baptism; the Lord kept this matter in His own power, and on the gospel being proclaimed to Cornelius, and those with him, they believed in Christ, and, that moment, the Lord administered baptism of the Holy Spirit to "*Cornelius, his kinsmen, and near friends,*" and

they began to speak with tongues, according to Christ's promise (John vii. 38, 39). Thus Peter was brought face to face with the fact that the Lord did not require water baptism to take place before baptism of the Holy Spirit. Did this powerful demonstration of the Lord convince Peter that he had corrupted Christianity by engrafting on it water baptism? No! such was the blinding strength of Peter's Judaism, that instead of asking the Lord for direction as to what he should do, in his astonishment he said, "Can any one forbid water that these should not be baptised, who the Holy Spirit received, as also we?" showing that Peter valued water baptism as strongly as ever, instead of having his eyes opened to see that the Lord had set *water baptism* aside and admitted these *Gentiles into His* assembly of saints without

water baptism. Thus it is manifest that Peter was unconvinced of his error at that time; but how different is his opinion about water baptism as given in the third chapter of his first epistle, "When once the long-suffering of God waited in the days of Noe, the ark being prepared into which few, that is, eight souls, were saved by water, which antitype also now saves us—baptism—not a putting away of the filth of the flesh, but of a good conscience, the demand into God by the resurrection of Jesus Christ." Abundant evidence has been given from the Scriptures, in these pages, proving that Jewish water baptism was a washing of the human body for the remission of sins, hence by the words not that baptism, which is "a putting away of the filth of the flesh," means *water baptism*. It is *not* water baptism that is the true baptism.

1

in Peter's sight now, "but of a good conscience, the demand into God by the resurrection of Jesus Christ." Peter was inspired to write about baptism of conscience for the present times, for the baptism of the Holy Spirit, which is called "the promise of the Father," and which was accompanied with the gift of tongues, ceased with the apostolic age, but baptism of conscience has not ceased; it is the change which is wrought by the Holy Spirit in a human soul, whereby it is transformed from being a hater of God to being a lover of God. "The demand into God by the resurrection of Jesus Christ" is the born-again human soul craving for that union with the Lord, for which, when He was on earth, Christ prayed to the Father - "Neither pray I for these alone, but for them *also who shall believe on me through their*

word, that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us. . . . I in them, and Thou in me, that they may be made perfect in one" (John xvii. 20-23).

PAUL'S CHANGE REGARDING BAPTISM.

This change is brought out very prominently in his epistle to the Ephesians ; throughout it there is no reference made to water baptism, whereas baptism of the Holy Spirit is one of the main subjects dwelt upon. The Apostle enters on the subject of baptism of the Holy Spirit in the first chapter, in these words, "Blessed be the God and Father of our Lord Jesus Christ,
(9) having made known to us the mystery of His will according to His good pleasure, *which He purposed in Himself, for the ad-*

ministration of the fulness of times to head up all things in Christ, (11) being predestinated according to the purpose of Him (12) for us to be to the praise of His glory; who have foretrusted in Christ, in whom ye also, having heard the word of the truth, the glad tidings of your salvation,—in whom also having believed ye were sealed with the Holy Spirit of promise.” Here Paul makes no allusion to the Ephesians having been baptised with water, and refers only to their having been baptised with the Holy Spirit, by the words, “the Holy Spirit of promise,” being a manifest reference to Christ’s words about “the promise of the Father,” which Christ called “baptism of the Holy Spirit.” In the fourth chapter, verse *thirtieth*, the Apostle again refers to this *subject* in these words, “Grieve not the Holy

Spirit of God, whereby ye were sealed for the day of redemption." Intervening between these two references to baptism of the Holy Spirit, there occurs this passage (iv. 4), "One body, and one spirit, even as also ye were called in the hope of your calling, one Lord, one faith, one baptism, one God and Father of all." Here Paul makes a positive declaration that there is only one baptism, a statement which he emphasises by placing it parallel with the words, "One Lord, one faith," making it perfectly plain that he has given up the opinion he formerly held, that there were two baptisms.

The reader must excuse me repeating here, for the sake of clearness, the evidence which the Scriptures give us of these two baptisms. *First*, Christ announced (John vii. 38, 39) *that all who believed in Him would receive*

the gift of the Holy Spirit, which (Acts i. 5) Christ called baptism of the Holy Spirit, and the only formula which Christ gave for the administration of baptism is in these words, "Baptising them into the name of the Father, and of the Son, and of the Holy Spirit," which is the baptism of the Holy Spirit, because it was to be administered in the names of the three persons of the Godhead. *Second*, On the day of Pentecost Peter proclaimed a new baptism of water, not in the names of the three persons of the Godhead, but in the name of Jesus Christ alone, and making it a condition on account of which would be granted the gift of the Holy Spirit, *alias*, baptism of the Holy Spirit. Now there cannot be any room for doubt that it must

be the second of these baptisms which Paul *renounced* when he wrote the words, "One

Lord, one faith, one baptism," as his words in the epistle show that he still valued and wrote about baptism of the Holy Spirit.

EXPLANATION OF ACTS, II. 41.

This text has hitherto been a difficulty, but now admits of an easy explanation. In it reference is made to about three thousand persons who were baptised on the day of Pentecost. It is usually supposed that this large amount of work was done by the eleven apostles, and sceptics have alleged that this is impossible, and therefore the text, they say, is not true. Now, according to the Jewish law, Lev. xv., the sinner had to baptise or wash his body for the remission of sins. And Naaman baptised himself (2 Kings, v. 10-13). So also did Paul (see new translation, page 63). When 1

Cornelius, his kinsmen, and near friends were baptised with water, Peter ordered it to be done (Acts x. 48) implying thereby that it was done by the parties themselves in conformity to the Jewish law (Lev. xv and hence it is probable that most, if not all of the three thousand persons, baptised themselves on the day of Pentecost. As to the quantity of water required, even a Jew would easily get as much water as he could scrub his body with, and that was all that was required.

EXPLANATION OF 1 COR. x. 2.

Before entering on this text I will here remark that the Christian has no concern with the meaning of the word *baptizo* used in the Septuagint and the New Testament. The Christian has no concern with

ever with the meaning which heathens have put on the word *baptizo* in Greek literature in general. In the New Testament, *baptizo* signifies a change brought about by washing or cleansing. It was a singling out or purifying process. 1 Cor. x. 2. has been a battle-field for sprinklers and dippers, the latter say that the Israelites were immersed in the sea; but this is not true—they were within the sea, but they passed over dry shod (Exod. xiv. 19). The sprinklers quote Psalm lxxvii. 17.: “The clouds poured out water,” and they allege that this took place at the passage of the Israelites through the Red Sea, but the Scriptures do not say so. The narrative of the passage (Exod. xiv. 19.) tells only of one cloud “the pillar of the cloud went from before their face and stood behind them.” Thus they passed

under it; it was but one cloud, and it was never known to cause rain, whereas the words in Psalm lxxvii. are plural, "clouds poured out water," but as to this being done at the time the Israelites passed through the Red Sea, the Scriptures saith not, and therefore sprinkling bapsters have no right to draw from this the argument some of them do, that the Israelites were sprinkled with water by rain.

"Our fathers all under the cloud were, and all through the sea passed, and all into Moses were baptised in the cloud and in the sea." This is a correct translation of the passage 1 Cor. x. 1, 2.

As the Israelites were not wet either by the sea, or the cloud, there was neither *dipping* nor sprinkling; but there was a *change, a very great change, by the passage*

through the Red Sea. The context shows plainly that the change I refer to took place upon them as a people, and not as individuals. As a nation, they were *cleansed* from the moral darkness of Egypt, and the government of its rulers, and they passed into the light of God's Word as their guide and Moses as their governor. This is the baptism in the cloud and in the sea. It was the walls of sea which afforded this passage, and it was the cloud passing from the front of the Israelites, over their heads to the back of them, and separating between them and the Egyptians, which were the instruments by which this twofold baptism was accomplished by the Lord. Although the Israelites were thus baptised as a nation, they as individuals did not all get the benefit of the baptism; for it is written, verse 5.

“ But with many of them God was not well pleased, for they were overthrown in the wilderness.”

READER, WHICH OF THE FOLLOWING PROCLAMATIONS DO YOU TRUST IN FOR YOUR SALVATION ?

First. The law given through Moses proclaimed to the sinner, “ Repent and *baptise yourself* in water for the remission of sins.”

Second. John the Baptist proclaimed, “ Repent and be baptised with water *by me* for the remission of sins.”

Third. Christ proclaimed, “ Repent and believe on Me for the remission of your sins, and ye shall be baptised with the Holy Spirit.”

Fourth. Peter proclaimed, “ Repent and *be baptised* with water in the name of Jesu

Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

CONCLUSION.

The Scripture facts brought together in these pages are a death-blow to Popery, they cut the main root of Popery, namely, *baptismal regeneration by water*; which is also the main root of Puseyism in the Church of England, but it is also to be found in Churches which pride themselves on their purity of doctrine. Here is a sample:

[Water] "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal * of the

* There is no text in the Scriptures which asserts that water baptism is either "a sign or seal of the

covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life ; which sacrament is by Christ's own appointment to be continued in His Church until the end of the world." In the foregoing, the doctrine of *baptismal regeneration by means of water baptism* flourishes in full bloom, just as if it had been issued in the bull of some Pope. It is very possible some reader of these pages may not have seen the foregoing extract before, and may wonder where it is taken from. If the reader will examine the Con-

covenant of grace," but the Scriptures plainly state that baptism of the Holy Spirit was a seal and sign to each of Christ's saints during the apostolic age, *for each of these saints* received the gift of tongues : *Eph. i. 13 ; iv. 30 ; 1 Cor. xiv. 22.*

fession of Faith, issued by the celebrated Westminster Assembly, he will find that the foregoing extract is the first paragraph of the chapter on water baptism. Hence the great necessity there is for the wide circulation of these pages, to counteract Popery in all quarters, and help the Churches to advance to the time when Christ's saints in all parts of the world will unitedly believe in "One Lord, one faith, one baptism."

TEXTS REFERRED TO.

	PAGE
Genesis xxxvii. 31,	12
„ xlvi. 14,	47
Exodus xii. 22,	6, 12
„ xiv. 19,	87
„ xxix. 4,	6
Leviticus, iv. 6,	12
„ iv. 17,	12
„ viii. 6,	37
„ viii. 8,	6
„ ix. 9,	12
„ xiv. 6,	12
„ xiv. 16,	12
„ xiv. 51,	12
„ xv. 5-13,	6, 37, 38
„ xv. 16,	66, 86
Numbers xix. 18,	13
„ xxvii. 18,	47
Deuteronomy xxxiii. 24,	13
Joshua iii. 15,	13
Ruth ii. 14,	13
1 Samuel xiv. 27,	13
2 Kings v. 10-13,	15, 83
„ v. 14,	13
„ viii. 15,	13
2 Chronicles iv. 6	14

	PAGE
Job ix. 31,	13
Psalms li. 7,	15
„ lxviii. 23,	14
„ lxxvii. 17,	87, 88
Isaiah iv. 4,	14
„ xlvi. 16,	27
„ lii. 15,	10
Jeremiah ii. 22,	15
„ li. 34,	14
Ezekiel xxxvi. 24-26,	9
„ xxxvi. 25,	8
„ xl. 38,	14
Matthew iii. 11,	72
„ xxviii. 19,	73
„ xxviii. 20,	26
Mark i. 4,	42
„ vii. 2-8,	19
„ xvi. 15-18	26, 47
„ xvi. 16-17	28
Luke xi. 38 .	20
„ xii. 50 .	22
„ xxiv. 49 .	25
John i. 19,	37
„ iii. 25,	7
„ iv. 1-2 .	23
„ vii. 38, 39,	{ 25, 39, 40, 43, 52, 55,
„ xvii. 20-23	71, 73, 78, 83
„ xx. 22,	81

	PAGE
Acts i. 4, 5,	25, 49, 73, 84
" i. 15,	23
" ii. 9-11,	28
" ii. 38,	40, 76
" ii. 41,	38, 85
" viii. 5-12,	43
" viii. 13,	28
" viii. 37,	51, 52
" ix. 3-18,	58-61
" x. 48,	86
" x. 24-46,	28
" xi. 15-17,	35, 57
" xv. 28,	36
" xvi.	68
" xix.	70
" xxi. 20,	68
" xxii. 10-16,	62
1 Corinthians i. 17,	74
" x. 2,	86, 87, 88
" x. 5,	89
" xiv. 22,	49, 75, 92
Ephesians i. 12, 13,	31, 49, 52, 92
" i. 9-12,	81
" iv. 3-6,	83
" iv. 30,	82, 92
" v. 25, 26,	9
Hebrews x. 22,	20
1 Peter iii. 21,	21
2 " i. 21,	27

